

Light

on

Spiritualism and Psychical Research

Founded in 1881.

No. 2819. VOL. LV.

(Registered as

THURSDAY, JANUARY 17, 1935.

a Newspaper)

PRICE TWOPENCE

MODERN INTERPRETATION OF CHRISTIANITY

TEACHING WITH WHICH SPIRITUALISM AGREES

By the EDITOR

IN exchange for a humble sixpence, the other day, I became the possessor of an ex-library copy of a book with the title, *The Fool Hath Said*. Its author is Dr. Cyril Alington, Dean of Durham, formerly Headmaster of Eton College, and it was written for the purpose of meeting some of the many criticisms launched against Christianity in general and the Church of England in particular, and published in 1933 by Longmans.

So far as I have found, Spiritualism is not mentioned, either for praises or blame. But there is, nevertheless, much to interest the Spiritualist—particularly the Spiritualist who is also a Christian; for it deals faithfully with the difficulties connected with such problems as the Christian doctrines of the Resurrection of the body, the Judgment, and the relative importance of belief and character.

I have frequently expressed the view that it is better that Spiritualists should seek for points of agreement with Christian teaching, rather than for points of disagreement. Admittedly, there *are* points of disagreement; but this book by Dr. Alington proves that—so far as he speaks for his fellow-Churchmen—the points of agreement are many and important.

Dr. Alington does not discuss the question of Survival. He assumes, apparently, that belief in Survival is so general that it does not require to be proved—which is certainly a mistake. He also commits himself to something like an assertion that, in religion, belief is better than knowledge—which is also a mistake, for knowledge is necessary as a secure basis for belief.

But when he deals with the implications of Survival he speaks in terms acceptable to Spiritualists—sometimes in terms indistinguishable from those of Spiritualism.

Take, for instance, his interpretation of the teaching of the Church regarding the doctrine of the resurrection of the body.

"What it is intended to safeguard," he writes, "is the survival of personality after death, or to use a word which I have coined elsewhere, the idea of recognisability."

"A moment's thought," he adds, "will show that

no sane Christian can ever have wished to declare his belief in the resurrection of that body, sometimes wasted by disease, sometimes mangled beyond recognition, which is laid in the grave; what he does wish to assert is that *we* shall arise, as recognisable to our friends as our Master when He rose, though changed no doubt in some way as He was changed himself."

With all this—except possibly the somewhat harsh challenge of the sanity of Christians who believe in physical resurrection—Spiritualists agree; and Dr. Alington states a fact on which Spiritualists often insist when he says: "With our present knowledge, we are unable to conceive the personality as revealing itself except in a bodily shape."

As to the Judgment which follows death, the words used by Dr. Alington can be accepted by Spiritualists without alteration.

"You all know what you have chosen to be," he writes, "and what you choose to be must ultimately be your destiny. There is no need to look forward to that spectacular day of Judgment which the Jews conceived and the Romans elaborated; the Judgment has already begun, and it is you who pronounce your own inevitable sentence . . . Our sentence will be in proportion to our failure to follow the light which we saw, to our unwillingness to practise what we know in our hearts to be good."

In other words, character, not profession or belief, is what decides. On that Dr. Alington is as insistent as any Spiritualist.

"A man who is *good* with the view of getting to heaven," he writes, "is not only a fraud but a moral impossibility, for goodness depends on the motive, and a selfish motive will destroy the goodness of the most virtuous action. The only way of *getting to heaven* is to fit oneself for living there . . . Heaven is not a place into which we may gain admission by some clever trick, and even Hell may not be realised at first as being what it is, so long as what it provides gives satisfaction."

Of Hell, Dr. Alington writes in terms which Spiritualists are constantly using. It is not a place of everlasting torment, decreed by an angry God, but "the state of those who wilfully turn their backs

upon the good which is prepared for them." Not only so, but "it will not be Hell until they realise it, and when they do realise it their Purgatory will have begun," or, as a Spiritualist would say, their upward progress will have begun.

In regard to the final outcome of punishment—which is self-inflicted and should be remedial—Dr. Alington says: "The one fatal heresy in this connection is to suppose that the justice of God is anything inferior to the best that we can imagine, or that His love is not infinitely greater than our noblest dreams."

REPLY TO CRITICISM

Obviously, these teachings—and others regarding such subjects as the Virgin Birth, the Atonement, and the Trinity—are open to the criticism that they are not in harmony with much that has passed for ages as Orthodoxy, or with the letter of the Creeds.

Dr. Alington's answer is frank. "It is no part of my purpose," he writes, "to maintain that Creeds have not been misused in the past, and that attempts have not been made to compel men to assent to many propositions on which a good Christian may legitimately claim liberty of judgment."

"The point is," he adds, "that this criticism is ridiculously out of relation to the facts of the situation in this country to-day. I am no more concerned to applaud or justify the intolerance of earlier ages than a modern scientist is concerned to approve the dogmatism of his predecessors; we think it natural that science should grow both in wisdom and in temper, and if Christians would concern themselves less with the Church of the Past and more with the Church of the Future, we should think it equally reasonable that it should grow wiser, too."

With all this, Spiritualists will cordially agree; and their agreement will be even more emphatic when Dr. Alington goes on to challenge the oft-repeated assertion that Revelation was closed when the last words of the Bible were written.

"To believe," he writes, "that any past generation held the monopoly of truth, or was able to give it final expression, is not only inconsistent with the teaching of history, but is a flat denial of the doctrine of the Holy Spirit, which was promised to guide us progressively into all the truth."

"Nothing, except the needs of controversy," he adds, "can justify the assumption that Christ expounded all things fully to His disciples during the forty days after the Resurrection, and that all we have to do is to fix our eyes firmly upon the earliest Christian centuries and to cherish their slightest traditions as infallible guides."

It is sometimes said that a Spiritualist cannot be a Christian, on the assumption that a literal acceptance

of the Creeds makes the combination impossible. Dr. Alington's position is that a literal acceptance of the Creeds is not to be expected. Speaking, presumably with knowledge, he says:

"The demands now made in the way of belief on the ordinary lay member of the Church of England are certainly not oppressive. He must accept the Incarnation—that is to say, he must accept Christ as revealing perfectly, though not fully, the truth about God and man. He must believe in the Almighty power of the God whom Christ proclaimed, and that His Spirit is still at work in the world. He must believe in personal immortality."

By this test, there are many Spiritualists—probably the majority in this country—who could with a clear conscience be members of the Church of England; and it is a matter of common knowledge that there are actually many members of the Church, including quite a number of clergymen, who are Spiritualists.

By another test it would, indeed, appear that Dr. Alington stands committed to give the hand of friendship to the majority of Spiritualists in this country.

"I should welcome as an ally," he writes, "anyone who is prepared whole-heartedly to say: 'I hope that Christ was right; I hope that the God whom He revealed is real; I hope to live beyond the grave, and in that hope I am prepared to live and die.'"

Using the term "Spiritualism" to connote not only assurance of Survival through communication, but acceptance of a spiritual interpretation of life and of the universe, there would be few amongst British Spiritualists who would fail to qualify for recognition under that test.

ESSENCE OF CHRISTIAN BELIEF

"Christian belief," Dr. Alington writes in his concluding chapter, "is in its essence a trust in the God whom Christ revealed and whom that Spirit whom Christ promised to send to those who trusted Him reveals continuously as the years go on. It is not to be tested by the acceptance of difficult doctrines, such as that of the Trinity, or the Atonement or Original Sin; these have all their proper places, but do not lie at the heart of the Christian Creed and do not, in fact, find a place in the Creeds which a Christian is bidden to accept."

By its very nature, Spiritualism—in its narrowest experimental sense or in its widest philosophical aspect—cannot be limited to Christianity; it is equally applicable to other Religions. But there is no good reason, in view of declarations such as those of Dr. Alington, why it should take up, or be forced into, a position of opposition to Christianity.

The implications of Spiritualism are being absorbed by Christianity, consciously and unconsciously. At present, the facts and the methods of Experimental Spiritualism are not welcomed by the Churches, but that is because their importance is not yet understood. The time will come when the Churches will welcome the proof which only Spiritualism can bring that Survival is a fact and the spiritual world a glorious reality. And that time may not be so far off as many people imagine.

QUEER STORIES

Still another proof of the popular interest in "the unknown" and of the keenness of newspapers to exploit that interest, is provided by the London *Evening News*, which has begun, as a daily feature, the publication of stories contributed by readers (with a prize of half-a-guinea as an inducement), coming under the description of "The Queerest Thing That Happened To Me." As an example of "Queer Things," the story is told of how Sir Ernest Shackleton and his two companions were conscious, during a trying Antarctic march, of a fourth Presence, whom neither of them saw but all "sensed." Doubtless there will be a fine stock of stories.

THE QUEST CLUB

(Two minutes from SOUTH KENSINGTON STATION)

THE WORLD'S SOCIAL CENTRE FOR ALL INTERESTED IN SPIRITUALISM.

Membership of this conveniently situated Club is only **ONE GUINEA A YEAR** and includes—

Use of Club's comfortable commodious premises.
Light Refreshments at moderate prices.

Free Lectures.

Sittings with the best Mediums at reduced fees.

Free use of extensive library.

THE CHEAPEST CLUB IN LONDON!

Become a member and meet your friends and make new friends

Jan. 28 (Monday), 8.0 p.m., at Caxton Hall, Westminster—
Mrs. HELEN HUGHES. The greatest Clairaudient in England.
Miss LIND-AF-HAGEBY. On "The Place of Spiritualism in Modern Thought."

Lady Carey will preside.

DON'T MISS THIS OPPORTUNITY

Reserved seats 2/6. Admittance without ticket, 1/- and 6d.

Apply Secretary for illustrated brochure,

Miss Phillimore, 16 Queensberry Place, London, S.W. 7

TELEPATHY RULED OUT

Under the heading of "Remarkable Clairvoyance," the following carefully-authenticated story appears in the current issue of "Psychic Science"; we reproduce it with the consent of the Editor (Mr. Stanley De Brath).

By F. J. LAMBERT

ON Sunday, the 4th November, 1934, Mrs. Edith Clements, well-known as a reliable Medium in Spiritualistic service, addressed me—being one of perhaps a couple of hundred or so attending the evening service at the Westborough Road Spiritualist Church at Westcliff. Looked at scientifically it seems "water-tight" and worth placing on record. For convenience I give it conversationally.

MRS. CLEMENTS: "There come to you two men. I understand that they were both killed on the railway. The first gives his name as Carl Bennett. He is rather long in the face and seems to have to screw up his eyes to focus them properly. I feel that he was *never on the footplate*, which I think means that he was not an engine driver or stoker. With him I get a sense of falling and then—silence. The other one gives his name as Jim Saunders and I gather that he was a stoker on an engine. Do you know these spirits?"

MYSELF: "No, I do not. I do not know the names, nor anyone resembling them, and I know no one connected with the railway."

MRS. CLEMENTS: "They know that, but they wish you to act as link between themselves and their friends."

MYSELF: "How on earth can I do that when I know neither them nor their friends!"

MRS. CLEMENTS: "Do you know a Bennett?"

MYSELF: "I *do* know a Bennett, but I have not seen him for years. He is a colleague of mine, but not in the same office, and I know nothing whatever of his affairs."

MRS. CLEMENTS: "Will you please endeavour to see this Bennett and give him the description I have just given to you?"

MYSELF: "I will if I can see him."

* * *

Monday, 5th November, 1934, at the office.

Enter George Selby (Stratford 1st district—Taxes).

MYSELF: "Is Bennett in to-day?"

SELBY: "Yes."

MYSELF: "Will you ask him, please, if he knows a Carl Bennett and a Jim Saunders. I understand that one of them was killed on the railway."

SELBY: "Right-ho."

MYSELF: "I will write the names down if you like."

SELBY: "No. I will remember them all right."

Ten minutes later, on the telephone.

BENNETT: "What's all this about you wanting to know if I know Carl Bennett?"

MYSELF: "Do you know him?"

BENNETT: "Yes. He is a relative of mine; but he has been dead for years."

MYSELF: "Was he killed on the railway?"

BENNETT: "Yes."

MYSELF: "Do you know a Jim Saunders?"

BENNETT: "Yes, he is another relative of mine."

MYSELF: "Was he also killed on the railway?"

BENNETT: "Yes. But what do you want to know for?"

* * *

So I told him. Bennett subsequently told me that the same spirit came through at Earlam Hall, Forest Gate, four years ago, and that he had originally come over from Johannesburg, and that after a stay in this country he threw himself in front of a locomotive.

(Hence the sense of falling and then silence, and also why he was not on the footplate). As regards Jim Saunders he said he would have to consult his mother to get details, but so far I have had none given to me.

It will be observed that the communicators were, and are, totally unknown to me; that even now I have not seen Bennett to speak to him, and that he himself in one case appears to have lack of knowledge of details.

Mrs. Clements does not know me. I have seen her three times only at intervals in my life, at this Westcliff Spiritualist Church.

Now how did the spirit-world know that I know Bennett, who lives over 30 miles away from me? I know neither his first name nor his private address, which is somewhere in the Stratford, or Forest Gate, areas.

Bennett did not appear to be remarkably interested, but asked if there was any message. It will be observed that, even now, I have not seen him; but his tone and manner of expression gave no impression of joking nor "leg pulling." Indeed, my message by George Selby "gave nothing away" and Selby himself did not know the reason for my enquiring when he left me.

All of us are Civil Servants employed in the Inland Revenue (Taxes Branch) at Stratford, (? A. C.) Bennett and George Selby (Stratford I), myself (at Stratford III).

* * *

In a letter to the Editor of LIGHT, Mr. Lambert adds:

"I am now able to state that my friend Bennett tells me that, so far as he can say, no one in his family knows Mrs. Clements; nor, so far as he knows, does she know them. So little does he know of his relation, Saunders, that he is instituting enquiries at Birmingham to try and find out his history. He was originally of opinion that the name Carl Bennett was wrong, but now finds that it is correct after all."

A HEALER'S STORY

ONE of many good things in "Red Cloud's Journal" for January (1/- monthly, Elite Bureau, 42 Esher Road, East Molesey, Surrey), is a story told by E. Pratt Barlow, entitled: "How I Was Led to Red Cloud."

"For many years," says the writer, "I have made a study of occult subjects and finally decided to go to a seance. The first sitting I had was with the Misses Moore, who are direct voice Mediums of great power. Their control, known as Andrew, spoke to me in the following words: 'You are a healer. On the sixth day of the eleventh month of this year (1934) you will meet a white-haired lady with dark eyes. She will lead you to another, through whose gifts you will contact the spirit who wishes to work with you. You will also meet a tall and powerfully-built man whose healing is of a high order, and who will help you.'

"On the 6th November I lunched with my cousin, who introduced me to a Miss Thomas. This lady, after a very short conversation, asked me if I would go with her to Red Cloud, as he had told her that she would bring him a healer who would work for him. Miss Thomas thought the description he had given her might apply to me, and so it turned out to be. We had a sitting together with Red Cloud, and he said he had awaited my coming.

"I had to wait for a year before he called me to work for him, but I give this story as a proof of how the spirit guides make all things possible when it is for the good of humanity. Incidentally I would mention the gentleman described by Andrew turned out to be the head healer at Red Cloud's Wimbledon Centre."

A MOTHER'S TESTAMENT

Review by H. F. PREVOST BATTERSBY

HERE is a charmingly told story* by "a soldier's mother" of the loss in battle of her only son, and his restoration to her from the other world. When he was born, she heard a voice saying gently into her ear: "He is only lent . . . only lent," and in later years she was haunted by the impression that at the age of eighteen years and nine months he was going to die. So sure of that did she feel, that, when as a child he was desperately ill, she felt no anxiety; and when, in the last year of the war, he went out to France as an observer in the Air Force, she knew she would never see him again; and, after twenty-eight days, at the exact age she had foreseen, he was shot down and blown to pieces.

The intimations she had received proved of no solace to her; though deeply religious, the consolations of her faith were of no avail. "No comfort came to me in any form," she says, "and I was still in a stage of hopelessness when I strolled, out of a sense of curiosity, ignorant on anything pertaining to Spiritualism, into a Spiritualist meeting."

She was entirely sceptical; unknown to the Medium or to anyone in the hall; yet her son, accompanied by her own father, arrived and gave her good cause for believing in their identity, cause which was converted at a subsequent meeting into proof so persuasive that every doubt was removed.

She was certainly extraordinarily favoured in her communications with the "Other Side," since she not only saw her son's materialised form, but heard him sing, in a voice of even greater charm than the one he had used on earth, the three songs he had promised to re-sing to her on his first leave.

She was shortly to lose all those near and dear to her, and yet to meet and even to see them again, and have proof of their well-being; and, warned to be present at a certain hour by her mother's bedside, she heard her talk to six of her departed relatives who had promised to be there in order to accompany the old lady to her new home; an occasion comparable with several related by Prof. Richet, when children described and conversed with spirits who had come to fetch them.

This is a volume which should serve admirably as a gift to those whose religious obsessions obscure their acceptance of Spiritualism, since Mrs. Stuart only found in her new conception of immortality a clue to much that had seemed obscure in the faith she had inherited.

There is another feature of great interest in the book—a note by its publishers. Now publishers are seldom spiritually concerned in what they publish; but Mr. Francis Mott, who is himself a gifted writer, is anxious to explain why his firm, who do not profess to be Spiritualists, publishes this book with such pleasure.

He acknowledges the phenomena of the seance room, but does not agree that it is in itself sufficient to support a religion. With that, many Spiritualists are in complete agreement, and Mrs. Stuart merely gained a firm acceptance of her childhood's faith. "To us," writes Mr. Mott, "it seems that a variety of explanations may be advanced to account for any phenomenon," and considering the phenomena reported in this volume which he is prepared to acknowledge, he would do us an immense service by offering a single explanation for any one of them.

"In our view," he continues, "the barrier of death is one to be broken down by another method than is employed by Spiritualism; and this forms the subject of an amazing book now in preparation by us."

Well, with that, I suppose, we must be content, and to look forward with the keenest interest to the illumination promised us.

* NO MORE TEARS, by A. Stuart. London. The Francis Mott Company, 1935, 3/6.

GREEK VIEW OF DEATH

By W. H. ADAMS, of Canterbury

THE air of Christendom is filled with lamentation over death, in prospect and in retrospect. One cause is the neurasthenia that afflicts an over-ripe civilization; a more potent cause is our neglect of the old philosophy. The fierce joy with which our Viking forefathers went to meet death in battle cannot survive in civilized society; but we need not have lost the stoicism of the civilized Greeks.

They took a higher view of death than we do. They regarded it, not as the king of terrors, but as the brother of sleep, and represented them both as sleeping youths. Death came to every creature, sooner or later; so it could not be an evil. It might even be a blessing. When incurred in a sacred cause, it was an honour. "Those who are loved by the Gods die young"; and this belief is illustrated by a tale. A mother had prayed the Gods to reward the filial piety of her two young sons by granting them the greatest possible boon. That night they died in sleep; the prayer had been answered. Not that the Greeks got tired of living, like the modern neuropaths who commit suicide from no apparent cause. The Greeks enjoyed life to the full, but never forgot its shortness and its insecurity.

The Greeks and Romans put their tombs at the sides of roads; they thought of life as a journey. We hide ours in churches or in cemeteries; we dislike to be reminded of death when going about our business or our pleasure.

Then compare the beautiful representations of mortality on ancient Grecian tombs with the fantastic horrors pictured in Albrecht Dürer's "Dance of Death." We have discarded Greek philosophy for a superior religion; and we get this kind of thing—the skull and crossbones, or the skeleton wielding a scythe, the tortured saint, the worm that waits to feed upon us—nightmares that obsess the mind and set it shuddering at every danger. Let us be thankful that a healthy science is relieving us from some of the horrors of a morbid religion.

Henry Sabre (the great French entomologist), has told us that there is no worm in the grave. The flesh-fly (which begets the maggots in meat), is never known to lay its eggs more deeply than two inches from the surface of the soil; and what goes on in the grave is nothing but the chemical dissolution that is going on in every living body every moment. We continually dissolve, and are renewed with food.

"We are such stuff as dreams are made of, and our little life is rounded with a sleep." These lines show something of the Grecian spirit. As to what may follow the last sleep, the subject is a separate one.

A GLIMPSE OF THERE

At times a feeling floats across my mind
An impulse like a breath of unknown air
That now, already, I, my soul, am living
At this same instant in another world,
That there my real existence lies,
That Here is but the shadow of a dream.
The senses make my soul look out upon the Here,
Compel it to attention, to observe
The passing people, the shifting lights and sounds,
The strange and moving evils of the world.
But when at last my body falls in death
And when my senses, lost, no longer irritate,
Distracting me with weird pains and visions,
And all the flesh falls off me like a gown:
Then will this world, the Here, vanish whole,
The soul will once more recollect its natural state,
Will realize that all the time it had been There,
Ne'er had been parted from its normal being,
But for a little while had been disturbed
By crumbling visions of a baser world.

BENSON HERBERT.

LIQUID APPORTS

BUDAPEST DOCTOR DESCRIBES STRANGE PHENOMENA

SUPPORTERS of the regurgitation theory have an easy case against apport Mediums so long as the mysteriously-arriving objects are small and solid. With big objects, or with liquids, this easy explanation has to be given up, unless one supposes that the liquids could be guarded against the effect of stomach juices by being swallowed in a container. The quantity of the liquid may rule even that possibility out of court.

Because of these considerations it is of unusual interest to quote, from a full page article by Dr. Stephen Strem in the Budapest daily *Ujsag*, some impressive occurrences in test sittings with Lajos Pap, the Hungarian apport Medium.

Dr. Strem says that the laboratory of Dr. Elmer Chengery Pap, Honorary President of the Hungarian Metapsychical Society, where the sittings took place, was a room in which there was nothing but a few objects for experiments. The room was searched by the invited investigators, and then, one by one, the sitters and the Medium were carefully gone over. They entered the room one by one and were not allowed to keep anything, except a handkerchief, loose about their clothes. Moreover, the Medium and most of the sitters wore a one-piece garment and held hands throughout the sitting.

During the particular sitting which Dr. Strem describes, the control, Rabbi Isaacs, announced that he would bring wine which he would take from drunkards. He asked for bottles. There were two large-mouthed bottles on the experimental table. The bigger one which could hold a pint was given into the Medium's hand. He swung it about in the air, stopped several times, and handed it back to the sitters for repeated examination. Then he moved it up and down. All at once the smell of wine pervaded the room.

"The wine has come," the Medium said, and handed the bottle to the leader of the circle.

Indeed, there was about 20 to 30 cubic centimetres of wine in it.

The bottle being handed back, the Medium held it aloft. After a few seconds, a noise like the dripping of milk into a bucket was heard.

"The bottle is not big enough," said the Medium.

The smell of wine grew stronger. The circle leader took the bottle and found it full to the brim. The control asked it back. In a few seconds the wine diminished in quantity.

In light, the wine was found to be pale red. Dr. Chengery Pap, himself a chemist, sent the wine to the state laboratories for analysis. They found water and a little quantity of ashes in it. But it was wine all right.

On another occasion, continues Dr. Strem, black coffee and milk were apported in a similar manner. The sitters heard the liquid pour into the bottle. First it was only 25 to 30 cubic centimetres, black in colour. Then it grew to a 100. When the bottle was finally deposited on the table, it contained 250 to 260 cubic centimetres of black coffee.

During the interval which followed, the Medium was subjected to renewed bodily examination. The same phenomenon was repeated in the second part of the dark sitting. The liquid was heard pouring again.

"The milk is not very good," said the control. "I cannot bring good milk. It is needed for children and sick people."

When the light was switched on the milk was tasted and found to be bitter.

There were other phenomena—lights resembling Greek fire, which actually ignited the bottom of a luminous basket and went out as soon as the basket was thrown away.

WIRELESS TRANSPORT

PSYCHIC SCIENCE AHEAD OF ORTHODOX SCIENCE

THAT psychic science, on many points, is well ahead of orthodox science is curiously illustrated by reflections which are suggested by the following quotation from Professor Low's *Our Wonderful World of To-morrow*.

"The final triumph of the radio-engineer will come in the very distant future when he learns how to transmit matter. There is no theoretical reason why matter should not be sent across space. The principles involved will be the same as those now used in transmitting sound. Matter will be turned into ether vibrations and at the receiving end turned back once more into matter. It should be possible for me to place the pen I am using in a suitable apparatus, turn a switch and see the pen slowly disappear as it disintegrates into the constituent electrons and neutrons, which would be re-assembled miles away."

"Absurd as this suggestion may now seem, it is a logical development of our knowledge of the atom, and should not appear more impossible to us than the idea of talking over three-thousand miles of space without intervening wires appeared to the nineteenth century men and women. Such an apparatus would call for knowledge which we do not possess, and I would not like to give a date for the accomplishment of this triumph. But I can foresee the world fêteing the pioneer of many centuries hence who has first transmitted by wireless his whole body reduced to constituent parts and re-assembled a mile away."

Professor Low is apparently unaware of the various accounts of human transportation, and we would advise him to read the matter up in the *Encyclopaedia of Psychic Science* (p. 392-95). He may ask, of course, why, if some discarnates have stumbled on such a magnificent discovery, they have not communicated the secret to us? The answer is that they tried to do so, but the language, in our present state of knowledge, is not intelligible to us—or, if you prefer, they themselves do not know the technicalities involved. You need not know anything of wireless to get the music by turning the knob. Similarly, may not forces be available in the fourth-dimensional state which, occasionally and temporarily harnessed, produce the startling results in the inherent possibility of which Professor Low also believes?

QUEST CLUB

Meeting at

CAXTON HALL, WESTMINSTER

S.W.1

Monday, January 28th,
at 8 p.m.

ADDRESS

By Miss LIND-AF-HAGEBY

*"The Place of Spiritualism
in Modern Thought"*

CLAIRAUDIENCE

By Mrs. HELEN HUGHES

(The greatest Clairaudient in England),

Lady Carey will preside.

Book Early or Come Early

Tickets, 2/6

Admission at Door, 6d. & 1/-

MALACHI AND BIOLOGY

THIRD ARTICLE

By GODFREY BURCHETT

IN a lecture which he delivered during the session of the British Association at Leicester in September, 1933, Professor Julian Huxley, discussing the life-terms of ants, said that "a consequence of the small size of the ants was that they had a small size of brain with comparatively few cells. We and most of our mammalian relations had a capacity of learning by experience dependent on the size and complexity of our brains. A small number of rigid channels of behaviour, which were the basis of instincts, were all that the brain of the ant provided for." (*Times*, Sept. 11, 1933).

The case of microcephalic idiocy and the limitations of the ants exemplify the principle that throughout the order of the creatures that have brains the life the creature has on this earth corresponds to the brain the creature has, and, when the state of the brain varies, to the variations. The principle applies both to the protoplasmic and the etheric brain.

Dr. Wilson's far-reaching studies and his wide experience as an alienist in private practice and in public institutions enabled him to give many-sided illustration to this principle. For example he has recorded the case of a feeble-minded man who at the age of thirty-eight was the father of nineteen defective children, and of a man who was "a high grade imbecile," and was the father of twelve defective children.

Dr. Wilson points out that "environment is commonly regarded as the important factor after birth, but there is a pre-natal environment which is of the highest importance and has an indirect bearing on heredity . . . Many unfortunates arrive in this world without a single chance, and it seems severe to put them in prison when for pity's sake we ought to shelter them as compensation in some quiet refuge colony . . . The ante-natal causes of these social weaklings may be gathered under the few headings of malnutrition, disease and accident."

Alcoholism must be classed with disease. Dr. Wilson cites a case which came within his own medical experience. "The mother, who was very delicate and starved, was a teetotaler, and the father was a very heavy drinker. All the children were affected in development. One was blind, two were deaf mutes, three were deformed, two were idiots, and two or three died early. Not one of the children was normal." Mental and moral deterioration may result from disease—"sleepy sickness" is a well-known example.

Dr. Wilson cites the case of a child, healthy to the age of four, whose mental and moral life was ruined by sunstroke in India, and he writes, "Many are never the same after a serious nerve illness. If recovery be imperfect, the result is a changed disposition. Those who were bright and cheery may become dull, peevish and irritable. Some lose their memory, or their application and mental vigour, others are affected in their sense of morals."

"Saddest of all such cases," says Dr. Wilson, "are those of incipient general paralysis, when there is a great tendency to indecency, and this happens in the lives of those who normally would abhor such actions." Dr. Wilson demonstrated by an array of photographic evidence that the structure of the brains of idiots and imbeciles is defective. Photographic evidence also showed the faulty structure of a murderer's brain. Dr. Wilson classed as "normals" those whose "brain machines are perfect," and he reached the conclusion that these "are few."

To the sane and sound mind of the normal, if to any, we may attribute free will. What is the chief postulate needed for this judgment? The will must be distinct from and independent of the physical

texture of the brain. It must not be incorporated in and identified with the physical structure. If it is, it will be subject to the effects of toxins and other chemical agents from which the tissues of the brain are no more immune than the other tissues of the body. The will would then be in the chain of the causation which prevails in the physical life, and it would not be free. It would be liable to sickness and so to impaired and distorted action, also to fatigue, and so to impotence against a strong emotion.

If in a mood of anger a sane, normal man strikes a blow, we say that he has the power of choice whether he will strike or not, and on that ground hold him responsible for the blow, but if this act represents and is caused by the balance of the physical components of his brain, the freedom of choice is illusory.

Dealing with the effect of alcohol, Dr. Wilson writes, "In slight forms of alcoholic poisoning the more vigorous sensori-motor area being uncontrolled deviates from rectitude . . . In alcoholism the delicate machinery of the prefrontal is the first to be paralysed. When this occurs, people make mistakes which they regret later." If the alcohol absorbed exceeds a certain amount, the choice of speech and action by a drunken person is plainly distorted by the intoxicant. Alcohol is a chemical agent and affects the physical tissues of the brain. It would not distort the action of the will if the will were distinct from and independent of the brain-tissues. Then the individual would be as capable of counteracting and controlling the effect of the alcohol as he is presumed to be capable of checking the impulse to strike a blow when a strong impulse of anger prompts him to strike. The action of the will is misdirected by alcohol because the will represents the condition of the brain. It is not a detached faculty of life, and the sense of freedom associated with it is the register of the changes of cerebration.

The Spirits who instructed Stainton Moses themselves recognised that apparent freedom of the will might be semblance only. "Though you know it not, you are not really free. Your will, as you term it, is always guided by spiritual influences, either good or bad." (*More Spirit Teachings*, p. 26). Similarly causation operates in hypnotic suggestion from without. Self-suggestion is in the unbroken causal chain of the individual's life.

From the human view-point the doctrine of Malachi about truly free will and the biological conclusion are irreconcilable. From a higher view-point, in which we may find hope by faith, the contrary aspects of cerebral destiny and moral responsibility may be merged in unity.

(The two preceding articles of this series appeared in *LIGHT*, January 3rd, and January 10th).

FORTUNE-TELLING "RACKET"

"This Clairvoyant Fraud, by a Woman who Practices It," was the title of an article in the *Sunday Express*. The writer, whose name is not revealed, says: "Clairvoyance is a racket. I ought to know; I have practised it for more than twelve years, and I am not a genuine clairvoyant."

"I do not mean to suggest," she goes on, "that there are not people who genuinely have second sight and can help others by its exercise. There certainly are such people, mostly Celtic, but they are as rare and unusual as robins in summer."

The writer goes on to tell how she works "the racket," and to allege that many others beside herself "exploit lonely and unhappy women to fill their own pockets."

It is rather notable that no effort is made by the *Sunday Express* or the writer of the article to link up the "exposures" with Spiritualism or Mediumship.

LETTERS TO THE EDITOR

(The views and statements of correspondents are not necessarily endorsed by the Editor, who occasionally prints, in the interests of free discussion, letters with which he does not agree).

MEDIUMS AND STOCKBROKERS

Sir,—I am sorry to have seemed intolerant to Mr. E. J. Wilkinson. Admiring much that Mr. James Douglas has written, I am sure that he possesses even more than "normal intelligence"; but a too pronounced normality is, perhaps, rather a hindrance than a help in psychic matters, since Mr. Douglas is reported to have fled in terror when his son spoke to him in the Direct Voice.

Mr. Wilkinson complains that I did not follow the advice given to Mr. Douglas and deal only with registered Mediums. He forgets that it was Mr. Douglas, and not I, who was demanding registration, and that, whereas he was looking for honest Mediums, I was looking for dishonest ones.

It was only to illustrate how unreasonable it would be to put all supernormal phenomena under the control of the police that I instanced the City as a much more dangerous field for fraud.

Mr. Wilkinson explains that where reputable stock-brokers and other men of business are employed, "redress may be obtained." I can assure him that "redress" is even more difficult to obtain than from a dishonest Medium when reputable and highly-honoured City magnates, to whom one has entrusted one's business, are employing their leisure in penal servitude.

H. F. PREVOST BATTERSBY.

WHY?

Sir,—In the report of the Dennis Bradley seance, published by the *Sunday Express* and quoted in your issue of last week, there are two points which, as so often happens in messages purporting to derive from spirit sources, cannot easily be reconciled.

- (a) "All the inventions which have caused such excitement and admiration on earth have been known here ever since time was."
- (b) "There are, incidentally, even laboratories here in which spirits are trying to find cures for certain malignant diseases on earth."

Is it unreasonable to question why, if (a) is correct, the same degree of knowledge has not existed "ever since time was" in respect of (b) also?

Croydon.

G. E. WRIGHT.

WORLD MEDITATION GROUPS

Sir,—An effort for the spiritual uplift of humanity has been inaugurated by the World Meditation Groups. These Groups—which begun in London, where several have already started—owe their birth to instructions from the "other side." Tse Ling, a Chinese control, expressed a wish that I should assist him in the organisation of these Groups, and made strong and repeated requests for their formation.

My own work precludes my devoting the necessary time to this task, but I have gone so far as to give long and careful thought to the basis of these Groups, and have finally worked out a plan, on behalf of the organisers, based on past experience of Group Meditation working. Several Group leaders have been appointed, and doubtless many more will come forward when they know of the existence of this movement.

The aim of World Meditation Groups is to utilise the silent power of concentrated thought for the transmuting of evil into good. Tse Ling is particularly concerned with using the movement as a focus on our

side to combat the forces of evil which are attempting, and have several times attempted, to rush the nations into war and prevent progress and evolution, and he is allying all the power of his many spirit bands for this special aim, including the late Miss Violet Burton and her guides, who are assisting in this work wholeheartedly.

World Meditation Groups will meet everywhere on the same day of the week, although at different times, and spend half an hour in quiet concentration for the help of mankind at this critical hour of world history and for peace and good will among men. Thus their aim is entirely one of service.

The symbol of the five-pointed golden star has been adopted to link up the Groups throughout the world.

Further particulars may be obtained from the Organising Secretary, 68 St. Mary's Mansions, London, W.2. Communications are invited only from those who have already practised meditation to some extent and have come to realise its silent power.

PAUL BRUNTON.

YET SPIRITUALISM LIVES

Sir,—Professor A. M. Low's imaginary Royal Commission to inquire into the truth of Spiritualism, and his suggestion that the subject will receive some set-back and will die a few years later, is interesting, for in a book written by many writers in 1920, edited by Huntly Carter and called *Spiritualism—Its Present-Day Meaning*, one writer, A. T. Schofield, M.D., suggested something much worse than mere death. He writes (pp. 270 and 271):

"The present epidemic represents to me the crest of the wave of reaction against the pronounced Materialism of a generation ago. There can be no doubt the epidemic will eventually subside; but, before it does, the vast mischief of a spiritual tidal wave, of very doubtful origin, will be most disastrously done, and thousands of unstable souls will be wrecked in spirit, if not in mind and body as well." *This was written 14 years ago.*

Bernard Vaughan, R.C. Priest, on p. 206 writes: "Spiritualism only too often means loss of health, loss of morals, and loss of faith. Consult not Sir Oliver Lodge, etc., but your family medical adviser, and he will tell you to keep away from the seance room as you would from an opium den. Read the warning note sounded by Dr. G.M.R. and be satisfied that yielding to Spiritualism is qualifying for an asylum. You may not get there, *but you deserve to be an inmate.*"

And so they go on. Probably the best article in the whole book was written by Mr. David Gow, the late esteemed editor of *LIGHT*. In a long article, he says of our opponents: "With one or two exceptions, these showed the most astonishing ignorance of the subject attacked." E. H. WORTH, M.R.C.S.

"MAN IS A SPIRIT"

WRITING on "The Mystery of Lost Memory" in the *Daily Mail* (January 11th), Mr. J. D. Beresford advances the view that our memories are stored in our subconsciousness, and that, in abnormal cases, one set may take control and thrust out all those other memories that are in opposition to it.

He concludes: "What we have learnt of abnormal psychology in recent years all goes to show that man is a spirit. No bio-chemical explanation of life begins to account for such curiosities as loss of memory or dual personality. For which reason we must regard the physical brain as a marvellously delicate instrument upon which the spirit can play. It is true that when the instrument is out of tune or has broken strings, it is incapable of transmitting the performer's intention. But it is absurd to suppose that it is, at once, both instrument and performer."

Light

All communications for the EDITOR should be addressed "The Editor of Light, 16 Queensberry Place, South Kensington, London, S.W.7." Phone: Kensington 3292-3

Subscription Rates (including postage) — 12 months, 10s.6d.; 6 months, 5s.6d., or from Newsagents, 2d. weekly.

Subscriptions should NOT be sent to the Editor, but should in all cases be addressed to the Manager of Light, 16 Queensberry Place, South Kensington, London, S.W.7. Cheques and Postal Orders should be crossed and made payable to L.S.A. PUBLICATIONS, LTD.

AMERICAN and CANADIAN subscribers can remit by International Money Order, obtainable at all post offices, or from the foreign exchange departments of most national banks, at the current rate of exchange.

ADVERTISEMENTS: For rates apply: The Advertisement Manager, LIGHT, 16 Queensberry Place, South Kensington, London, S.W.7. (Phone: Kensington 3292-3). Telegrams: "Survival, London."

(Entered as Second Class Matter, March 12, 1929, at the Post Office, at Boston Mass., under the Act of March 9, 1879, (Sec. 327 P.L. and R.)

EDITOR GEORGE H. LETHEM
ASSISTANT EDITOR DR. NANDOR FODOR

As We See It

THE GHOST IN MAN

DISCUSSING dreams in the London *Evening News*, C.H.B. questions the explanation that they are due to the wandering of the soul while the body sleeps.

"The relation of the soul, or spirit, or conscious ego, or whatever it may be called, to the body," he writes, "is still the world's most unfathomable mystery, but few people nowadays believe that the soul can leave the body except to depart on that journey from which none ever returned."

In coming to this conclusion, C.H.B. is mistaken. There are many people who hold just that belief, based on evidence such as that recently supplied by Mr. Wm. Gerhardt, the novelist, who on a number of occasions found himself (that is, his soul or psychic self, carrying his full consciousness) outside his physical body and going through experiences in which his physical body had no part.

The existence of this soul-body, which can operate in full consciousness apart from the physical body is, indeed, an essential part of the teaching of Spiritualism, for it shows that there is in man something which may survive after physical death, and so provides good reason for regarding messages from Beyond—which state emphatically that man's soul *does* survive—as worthy of consideration.

This is an aspect of the subject to which the attention of scientists should be constantly directed. They, or some of them, assert that there can be no Survival because man is identical with his physical body and there is nothing in his make-up which can survive physical death. Here is the proof that they are mistaken; and when they realise that they are mistaken, that man is more than a physical body, and that there is something in him which may survive, then, as seekers after truth, they will be ready to consider the evidence for Survival, with the certainty of arriving at an affirmative conclusion.

So long as they believe there is nothing in man which can survive, so long will scientists think it a waste of time to consider the evidences of Survival which Spiritualism offers. When they are convinced that Survival is possible, then they will welcome the evidences by which that possibility is confirmed.

FATHER THURSTON'S LAPSE

FATHER THURSTON is usually so fair and kindly in his criticisms of Spiritualists and Spiritualism that it comes as a shock to find him writing something which is very unfair and not at all kindly. In *The Month* (January), he has a long article on "Memory and

(Continued at foot of next column).

UNSEEN PLAYMATES

SPIRITUALISM'S problem of spirit playmates of children is put in an interesting light, psychologically, in the *British Medical Journal* (January 11th).

In an article, "The Mind of the Child" (p. 65), we read that about 50 per cent. of the images which children fancy "appear to have a real existence in the surrounding landscape, so that they cannot be distinguished from actual objects. This eidetic imagery tends to fade at or soon after puberty, and has a definitely useful purpose in the self-education of the child.

"Among these eidetic images which have for the child all the appearances of reality, are imaginary companions, and Dr. Svendsen has lately published a study of these. It may be pointed out that these images occurring as a normal phenomenon in childhood differ very little from corresponding phenomena in adult life, when they are called hallucinations and regarded as of serious pathological significance. It would appear that descriptions of vivid and sustained imaginary companions are to be expected from about 13 per cent. of normal children. These children are usually 'only children,' or are separated from their siblings by long intervals. They are mostly of superior intelligence, but show some difficulty in adjustment to life, such as nervousness or timidity. The phenomenon occurs thrice as frequently in girls, and as a rule from the age of 2½ to 6 years. Generally the imaginary companions are of the child's own sex, and while relatives sometimes are identified with these, the images more commonly represent friends. These companions are intensely real to the child, and are visualized as occupying space. The exact nature of the personality of the imaginary companions and the child's relation to them appear to be socially determined, and consequently vary from case to case. The companions who occupy a subordinate rôle are as a rule addressed, while those who are superior in status are merely referred to. Activities shared with imaginary companions are usually those which are highly charged emotionally by virtue of being novel and pleasurable or humiliating, and consequently painful. The play tends to reflect parental attitudes, particularly disciplinary attitudes, and the child's reactions to them. Such studies as these are important in illuminating the child's reactions to his own imagery and his comparison or identification of these with actual objects in his environment, and may serve to throw a good deal of light on what we call disease processes in the minds of adults."

Imminent Death," in the course of which he quotes a number of recorded cases in which drowning people have seen the events of their lives "in a flash."

Quoting an experience related by Stainton Moses (when, as an undergraduate, he was nearly drowned in the Isis), Father Thurston says: "The fact that Mr. Stainton Moses, in later life, became a Spiritualist, need not in any way throw doubt upon the credibility of this account." Which implies, of course, that any statement made by Stainton Moses *after* he became a Spiritualist, is not credible; which means that, in the opinion of Father Thurston, a Spiritualist is incapable of telling the truth.

Later on in the same article, Father Thurston quotes an experience of Mr. Epes Sargent, but discredits it by saying that "as a Spiritualist," he "may possibly be a suspected witness."

We have heard people say that a Jesuit is incapable of telling the truth. Father Thurston, who is a Jesuit, would, with good reason, resent such a suggestion as applied to himself. Why, then, does he make an exactly similar suggestion regarding Spiritualists? It is, as we have said, neither fair nor kindly—and, moreover, it is baseless.

LOOKING ROUND THE WORLD

"SPIRITUALISM" AND "SPIRITISM"

CERTAIN Roman Catholic journals have quoted, with fervent approbation, from a letter in the Literary Supplement of *The Times*, in which W. Lutoslawski, the Polish psychologist, claims the name "Spiritualism" should be retained as an equivalent for "Idealism," and that "Spiritualists" should be known as "Spiritists."

Were "Spiritualism" nothing more than "a practical evocation of ghosts," as the writer alleges, there would be good reason for this claim; but, so far as British Spiritualism is concerned, this is emphatically not the case. As the Duchess of Hamilton said when discussing the matter recently (LIGHT, December 20th), at the L.S.A.: "Spiritualism is not only speaking with those we love who have passed on, it is that which opens our inner eyes to the great qualities of God's truth."

The fact is that "Spiritualism" includes "Spiritism," so that there is no need to quarrel with M. Lutoslawski's definition, although we must disagree with the conclusions based upon it by himself and our Roman Catholic critics.

ALMOST AN ADMISSION

Dr. T. Miller Neatby, writing in *The Christian*, comes very near to an admission that Spiritualism (or "Spiritism" as he prefers to call it), may be useful to Religion. "Spiritism," he writes, "has perhaps failed to establish definitely the reality of the spiritual world, though it seems at times to have come extraordinarily near the desired goal."

For an ultra-orthodox journal like *The Christian* to publish such an admission is an event of importance, for it shows that, despite denials of its usefulness, Christian apologists are forced to fall back on the proofs of a spiritual order which Spiritualism supplies, and which cannot be found by methods other than those followed by Psychical Research or Experimental Spiritualism.

We hope *The Christian* will not seek to explain away Dr. Neatby's statement, but rather that, before long, further progress will be made towards full admission of the part Spiritualism has played, and is yet destined to play, as an ally of Religion.

QUEST CLUB ACTIVITIES

The Quest Club continues to attract members, who find the L.S.A. Library and its cosy reading and lounge rooms both attractive and useful.

On the social side, a good beginning was made with the new session's activities when, on Thursday last week (January 10th), a thoroughly enjoyable party was held at 16 Queensberry Place.

On the educational side, hopes are fixed on the meeting to be held at Caxton Hall, Westminster, on Monday, January 28th, when Miss Lind-af-Hageby—one of the most attractive speakers in the movement—is to lecture on "The Place of Spiritualism in Modern Thought," and a demonstration of clairaudient Mediumship is to be given by Mrs. Helen Hughes, who has come right into the front rank of platform "message-bearers." Lady Carey will preside. Tickets for this meeting are available and should be secured early, as the accommodation is likely to be taxed to its utmost. (Particulars on page 37).

EDINBURGH PSYCHIC COLLEGE

The opening meeting of the new session of Edinburgh Psychic College, held on Friday, January 11th, gave good promise of continued success. Dr. Barker presided, short informal talks were given by Mr. J. B. M'Indoe, President of the S.N.U., and by Mr. A. H. C. Lamb, and a very convincing demonstration of clairvoyance by Mrs. Helen Hughes, who is often with the Scottish Societies. We note that on Friday next week (January 25th) Dr. Nandor Fodor is to lecture, and Miss Jacqueline is to give a psychic demonstration.

ABOUT IT AND ABOUT

IN the *Daily Telegraph*, for many days on end, there have appeared Letters to the Editor under the heading of "What Happens After Death." This may be taken as an indication of the perennial interest of the topic, even though it must be admitted that readers of the letters are not likely to gain much useful information. Indeed, these and other contributions to the *Daily* and *Sunday Press* on the subject remind one strongly of Omar Khayyám's plaint:

*Myself when young did eagerly frequent
Doctor and Saint, and heard great argument
About it and about; but evermore
Came out by the same door where in we went.*

Only by an understanding of the evidences of Survival and an intelligent study of the messages from "the other side" is it possible to get out of this vicious circle and arrive at conclusions on which one can rest. Thus, and thus only, can we get *knowledge* (relative but reliable) on "What Happens After Death."

PHYSICAL MEDIUMSHIP

It is very seldom that a physical Medium is able to give details of his bodily and mental reactions such as are given by Mr. Ernest Vickers, A.M.I.Mech.E., in the pamphlet (S.N.U., 4½d., post free), entitled: "The Development of Physical Mediumship." One thing made clear is that such development involves much discomfort of body and mind, so that determination and good judgment are required to reach proficiency. We note that Mr. Vickers is announced to lecture at the British College of Psychic Science, South Kensington, on March 6th, with Mrs. Hewat McKenzie as chairman. This will provide an opportunity which students of Mediumship should welcome.

INFRA-RED CINEMATOGRAPHY

An apparatus for obtaining continuous pictures of seance-room happenings by infra-red cinematography is being built at the International Institute for Psychical Research. The study of transfiguration, now in hand, will be invaluablely assisted by such records. We are told that the infra-red flashlight photographs taken with Mrs. Bullock on December 21st have yielded interesting results. At the end of February, Mrs. Bullock will pay another visit for two days to the Institute. By that time, it is hoped, the infra-red cinematographic equipment will be in full working order.

Arrangements have been made, we learn, for the sound-filming of Mrs. Perriman's Voices on January 22nd. The co-operation of officials of British International Pictures has been secured. An attempt will also be made to obtain, on that occasion, the Voices through a specially-built box in good light.

DISAPPOINTING SUCCESS

A man of fifty who has been successful in business, gained many honours, and is living in comfort on a competency, writes in the *Daily Express* that, to him, life has been a disappointment, and that Fear has become an obsession.

Obviously, his idea of values has been wrong. He has regarded this life as something-in-itself, instead of as part of, and preparation for, a greater life to follow, in which not Wealth but Character will be the standard by which success is appraised. Fortunately, at fifty, he should still have opportunities of discerning the consoling effect of being able to look beyond life's horizon. Spiritualism could help him to do this and also to conquer Fear.

THE DIRECT VOICE

VIEWS OF Mr. SHAW DESMOND ON ITS TECHNIQUE

"A FEW years ago, I thought that communication with the 'other side' was a fairly simple thing. So far from being simple, I find it now intensely complex. In the last few months I have had many of my preconceptions destroyed."

With this opening note, Mr. Shaw Desmond, President of the Survival League, on Friday last (January 11th), at Caxton Hall, Westminster, delivered a lecture on the Direct Voice. His was the first of a weekly series of Shaw Desmond Science and Survival lectures. Dr. Nandor Fodor was in the chair.

Mr. Desmond declared that the Direct Voice is the most convincing Mediumistic phenomenon. But he warned his hearers against rash conclusions as they proceed with their study. "Even the science of higher mathematics," he said, "is child's play in comparison to Mediumship and communication."

First he spoke of the conditions, then of the mechanism of the Voice. He said that the power appears to be drawn partly from this side—the Medium being the central conductor, partly from the other side. There is a simultaneous circle on the astral, the door is opened between the two worlds, and, barring interruptions, the magnetic current flows smoothly.

The interruptions, in the lecturer's view, may be due to lower astral creatures. He particularly meant elementals, "the existence of which only crazy men would deny." He said they are evident in Poltergeist phenomena, and that in a case which had come to his knowledge a Poltergeist broke loose and almost choked a scientific man—and scientific men are not easily choked by imagination.

"Where does the Voice come from?" he asked. This was his reply: "From the spirit who is speaking to us from another world." He was not prepared to say whether the spirit speaks in a series of relays. But he knows that the spirit is often in the room. Then he continued:

"There are only two ways I know of hearing the Voice of the spirits: by lifting your vibration and tuning in, as in clairaudience, and by the spirits lowering their vibration." How they lowered their vibration, he did not claim to know, but his guides told him that they form an instrument for the purpose, which they call the voice-box. This voice-box is in the seance room and is formed of ectoplasm taken from the Medium and the sitters on this side and from autoplasm or psychoplasm taken from the sitters of the other side. These substances are mixed and form a sort of converter.

During the discussion which followed the lecture, the Chairman pointed to a more simple way of visualising the speaking mechanism. If spirits have bodies, there is no need for the "building up" of an ectoplasmic larynx. All that is necessary is to absorb the Medium's ectoplasm in the sound-producing organs of the spirit-body, and render them thereby sufficiently solid to reverberate the air.

THE SCEPTIC'S GHOST

"I have probed into every ghost story I had a chance of investigating," writes "Wayfarer" in the *Bristol Evening World and Evening Times* (January 7th), "and it all boils down to this—that until I see a ghost with my own eyes, I'm not going to believe in one or any of them."

We venture to say that the situation would not essentially change if "Wayfarer" did see a ghost. Did not Dr. Samuel Johnson say: "I don't believe in ghosts because I have seen too many." Which suggests that as soon as "Wayfarer" saw one he would start explaining it away; and as he is, presumably, a clever man, no doubt he would find some escape from the crushing weight of the evidence.

PROF. ASMARA

NEW INTERNATIONAL PRESIDENT'S WORK FOR SPIRITUALISM

THE January issue of *Psychic Science*—which is edited by that good friend of LIGHT, Mr. Stanley De Brath, M.I.C.E.—contains, as a frontispiece, a fine portrait of Senor Professor Asmara, who recently succeeded Mr. Ernest Oaten as President of the International Spiritualist Federation, and who in the ordinary course will preside at the International Congress to be held in Glasgow in 1937. The portrait shows a comparatively young man, clean-shaven and strong-featured, with horn-rimmed spectacles. Very little information is given about his career, beyond the fact that he has been President of the Spanish Spiritualist Federation for some years, and also a member of the executive of the International.

Later information received by Mrs. Hewat McKenzie from Prof. Asmara shows that he has given many years to experimenting, and that this was the basis of a work to which he gave the title *The Language and Facts of Spiritualism*, the phenomena being classified in the following groups: Spontaneous, Provoked, Objective, Subjective, Clear and Obscure, Soul and Spiritual, Explanatory Hypothesis; and observations to explain the difficulties which arise in the combinations of elements in all phenomena are given, covering the Medium's ambient, the subject or instrument, and the agent. Under the "ambient" is included a discussion of the operating force as a physical or psychological phase. Prof. Asmara's intention in this comprehensive work is to advise his readers to study each element separately before experimenting with the whole, and to point out to the uninitiated how to reach the positive and negative facts in order to interpret the "language" scientifically. Prof. Asmara has been the promoter and collaborator of a large number of Spiritualistic centres throughout Spain.

IS IMMORTALITY CONDITIONAL

MR. STANLEY DE BRATH has a long and important article, entitled "A New Working Hypothesis," in the current issue of *Psychic Science* (containing the transactions of the British College). Regarding this article, he writes to the Editor of LIGHT as follows:

"As to the 'New Working Hypothesis,' it is that the soul is *intermediate* between spirit and body, *just* as the electricity is intermediate between the telegraphist and his message. There has been such loose use of the words 'soul' and 'spirit' that it is difficult to get the real sense of both words. That is why I call the hypothesis 'new.' The soul, *animated by the spirit* which is Life, is of course the Person.

"But my hypothesis accounts for the fact that souls that have little spirituality may ultimately go out of existence, if they use the next life as badly as they have used this, rejecting all truth that does not fit their prepossessions.

"That is not agreeable to many who think that immortality is inherited *anyhow*. Not *anyhow* does immortality ensue to anyone, but by effort to comply with the law under which it is gained. Nona says that is why people say that 'Spiritualism ends with communication: to us it *begins* there'."

Mr. C. P. MacCarthy has been elected secretary of Sheffield S.P.R. in succession to Mr. O. J. Wendlandt, who has resigned for health reasons. The Rev. Arthur Hall has been re-elected President, and Mr. Wendlandt Vice-President.

Is your Subscription due?

Subscribers are requested to look for the red "Subscription due" notice stamped on the wrapper, and to assist us by renewing promptly. Rates: (including postage), 10/6 per annum; 5/6 six months. Address to Manager.

FOREIGN NOTES

JUDGE DAHL'S DEATH PREDICTED

M. C. DE VESME, in the December *Psychica* (Paris), draws attention to a two-fold prediction made concerning the recent death of Judge Dahl (author of *We Are Here*).

On December 3rd of last year, during a seance at which the Judge, his wife and various others were present, his entranced daughter, Ingeborg, through the planchette, asked that all the sitters except the Judge's secretary, Mr. Apens, should leave the room. Alone with the sleeping Medium, Mr. Apens was told by the spirit of Ragnar, the Judge's deceased son, that his father, the Judge, would pass over as the result of an accident within the following twelve months; but that this was to be revealed to no one. Judge Dahl, his son declared, would rejoice, for he had always said: "We should go out whilst the game is still in our favour, whilst we are still at the prime of our existence."

Mr. Apens was much concerned, but spoke to no one of what he had been told; merely drawing up a dated and detailed written statement of the prediction.

Five months later, the Secretary, again alone with the Medium, was told that, for purposes of verification, the same prediction had been made in code to a certain Mme. Stolt Nielson, through her own deceased daughter. He made enquiries and found that a code message had indeed been received by this lady, but had, according to directions, been placed, undecoded, in a sealed envelope and handed over to Judge Dahl to keep.

As is now known, the Judge was accidentally drowned on August 8th, 1934. After his death, the sealed envelope was opened, and the decoded message was found to run: "In the month of August, 1934, Judge Dahl will pass over in consequence of an accident."

Commenting on the question as to whether Mr. Apens, the Secretary, ought or ought not to have passed on the warning, M. De Vesme points out that trust in the reliability of the message received probably carried with it complete trust in the wisdom of the injunctions as to secrecy that accompanied it. Also, he considers that careful study of similar cases goes to show that the steps taken in the desire to avoid some disaster foretold frequently prove to have merely assisted in bringing it about.

D.D. HOME AT THE TUILERIES

The *Revue Métapsychique* (November-December), quotes in full Princess Pauline de Metternich's recollections of seances with D. D. Home held at the Tuileries in 1863. Of one such occasion she wrote: "Enormous pieces of furniture, which required six men to move them when the carpet was rolled up in Spring, began to move about. As though driven by a raging gale, chairs and easy-chairs were swept from one corner of the apartment to the other. Carillons were played on the crystal lustres of the chandelier. All around us there were knocks. It short, it was like a veritable witches' sabbath. The Emperor sent for various Professors of Physical Science in order that they might discover whether these phenomena were not the product of electricity or some other motive-power; the experts failed to find any explanation of them. Though utterly incredulous, they were none the less disconcerted by what they saw."

FLOWER APPORT

Home was lying entranced six to eight feet away from the circle, when he said to the Princess: "A spirit is standing by the piano. I will ask him to bring you the bunch of violets lying there." "Immediately," continues the lady, "we saw the bouquet begin to move; it glided across the top of the piano, rose into the air, and, slightly swaying, crossed the space separating the piano from the table round which we sat. Finally it fell into my lap. My husband

immediately seized it in order to discover whether there was any thread or wire attached. He found nothing."

SPIRIT MUSIC

"Home directed me to take the accordion in one hand, to place myself in the centre of the room and to hold it out. I slipped my right hand under the strap round the bellows part, and waited. Suddenly, I felt pressure on the instrument, precisely as though someone was operating the bellows; I was petrified. And then, all at once, both I and all those present heard the most marvellous music; so perfectly sweet and harmonious was the sound that you would have said it was of celestial origin. The agitation of the listeners knew no bounds. The sounds produced by this apparently enchanted instrument were—or, at any rate, appeared to be—supernatural, and brought tears to the eyes of many of the listeners."

"MUD-PADDLING"

Professor Metalnikov, of the Paris Institut Pasteur, has just published a book on *The Nervous System and the Biological and Psychic Factors in Immunity*. Commenting on this in the *Bulletin du Conseil de Recherches Métapsychiques* (Brussels), under the title, "When Shall We Cease Mud-paddling?" Professor Maurice Schaerer writes:

"We shall never cease paddling in the muddy shallows of Psychical Research until normal psychology, biology, and both organic and inorganic chemistry have ceased to paddle about amongst the welter of inaccurate and improbable causes which, according to them, determine their respective phenomena."

He goes on to say that M. Metalnikov's great book goes to prove that all reactions of living matter, in all its biological and psychic functions, from infusoria up to man, may be referred back to one single, general, "mechanical cause," to the reaction of internal equilibrium, to the "perfect unity of the essence of the real." The interdependence of all the realms of nature is, he says, a fact of experimentation and observation, which to-day is no longer called in doubt.

PRANKS OF AN IRISH POLTERGEIST

MORE than a column is devoted in the Catholic *Cork Examiner* (December 31st) to the pranks of a Co. Derry poltergeist which is upsetting the peace of Mr. David Ross's farmhouse.

Eleven-year-old Jennie Ross appears to be the focal point of the ghostly activities. Knittings have been flung into the fire from behind those present, but, though facing the fire, none of them saw the knitting fall. It was the smell of burning wool which first attracted their attention. Jennie's coat and cap, hanging on pegs at the far end of the kitchen, followed the socks when no one could possibly have thrown them.

On two occasions, it is stated, the wallpaper fell off the wall. Part of it was burnt, and a number of half-burnt matches were in the part of the paper which was just starting to burn. The bedclothes were also burnt in patches. A box of clothes took fire in the same bedroom, and a fire also started in the wardrobe. In bed, the farmer's wife and the little girl felt pricked by large safety pins which were not there when they went to sleep. An apple, flying off the window-sill, smashed a lamp. A candle went out by its own accord. Looking-glasses in the bedrooms shook and fell from the walls. When the little girl goes to sleep, all becomes quiet.

PROF. FRASER-HARRIS

Prof. Fraser-Harris, we read in *Psychic Science* for January, has resigned from the Council of the British College of Psychic Science. "As a physiologist," he said in his letter of resignation, "who is not a man of business, my sphere of usefulness is in the laboratory for researching and analysing phenomena rather than on the Council."

LONDON SPIRITUALIST ALLIANCE LTD.

FOUNDED 1881

and

Hon. Treasurer
CAPT. A. A. CARNELL

THE QUEST CLUB

16 Queensberry Place, South Kensington, London, S.W.7

OPEN 10 a.m. to 10 p.m. (Sundays Excepted)

Phone—Kensington 3292-3.

Telegrams—"Survival, London."

Hon. Librarian
STANLEY DE BRATH, M.I.C.E.

Secretary:
Miss MERCY PHILLIMORE

INCLUSIVE MEMBERSHIP FEE—ONE GUINEA PER ANNUM (i.e., L.S.A. and Quest Club)
Dates from month after enrolment, includes use of Library, admission to all ordinary meetings, use of rooms and facilities for sittings with approved Mediums. Members resident abroad may have use of Library. Library Catalogue (classified) 2/10 post free.

DIARY OF EVENTS

PUBLIC MEETINGS FOR ENQUIRERS

Tuesdays at 7.30 p.m.

January 22nd—Clairvoyance ... Mr. T. Wyatt;
Answers to Questions ... Mr. W. H. Evans.

GROUP SEANCES (limited to 10)

Alternate Wednesdays at 3 p.m.

January 23rd—Mrs. Livingstone.

CLAIRVOYANCE

Alternate Wednesdays at 3 p.m.

January 30th—Mrs. Helen Spiers.

LECTURES

Thursdays at 8.15 p.m. (Fortnightly)

January 17th—"MY PSYCHIC EXPERIENCES"

by Mrs. ESTELLE ROBERTS (with Clairvoyance).

Chairman: Mr. A. R. Sinclair.

GROUP SEANCES (limited to 10)

Fridays at 7 p.m.

January 18th—Miss Coates.

OTHER ACTIVITIES

Private sittings are arranged daily with approved Mediums, including Mrs. Abbot, Miss Naomi Bacon, Miss Jacqueline, Mrs. Mason, Ruth Vaughan, Mrs. Clifton Allen, Mrs. Brittain, Miss Frances Campbell, Miss Lily Thomas.

Diagnosis and Psychometry: Ruth Vaughan, Monday, Wednesday (morning) and Thursday.

Slate writing in full light: Sittings may be booked with Mr. Claude Bishop. For particulars see Secretary.

Classes and Private Sittings for Psychic Development: Mr. Leigh Hunt.

Spiritual Healing (Voluntary): Brig.-Gen. Kemp, C.B., C.M.G., every day. Miss Ethel Topcott (Trance), Tuesday, Wednesday and Thursday.

Devotional Groups for Healing: Sitters invited. Apply Mr. W. H. Evans.

Special Assistance to Enquirers: Tuesdays, 3.30-5.30 p.m., Vice-Admiral Armstrong; Thursdays, 3-6 p.m., Mr. Stanley de Brath; Every day, 6-10, Mr. W. H. Evans.

QUEST CLUB MEETING

Caxton Hall, Westminster, Monday, January 28th, at 8 p.m.

Speaker: MISS LIND-AF-HAGEBY on

"The Place of Spiritualism in Modern Thought."

Clairaudience: Mrs. HELEN HUGHES.

Lady Carey will preside.

Tickets 2/6. Admittance at Door 1/- and 6d.

L.S.A. AND QUEST CLUB NOTES

ABSENT HEALING

WE are now receiving favourable reports of our efforts to alleviate the sufferings of those who have asked for prayers on their behalf. It is always encouraging to know that good is achieved, even in a small way, but this means of helping is one which demonstrates the power of faith. Many find it difficult to realise the possibilities which lie in this form of service. Often one finds that the intellect raises barriers which prevent one from reaping the full benefit which might be derived from this means of treatment. To such an one, analogy—such as likening the group to a broadcasting station, from which the power is radiated—might help, but practical experience in this work shows that, to be effective, faith must be whole-hearted.

I am aware of the many arguments adduced, that everything must be according to law; with all my heart, but what is the law? We know so little that it is really presumptuous to set barriers, for we find that what one age declares to be impossible the next makes a commonplace. Faith should fertilise intellect and make it even more effective.

There is a technique of belief as there is of everything else, and all we need is to discover it. We believe that in our Devotional Healing Groups we have a method which can achieve results that to the unenlightened seem impossible. We are confident that faith will bring

its reward in the improved circumstances and health of our patients.

QUEST CLUB SOIRÉE

The first soirée of the Quest Club, on January 10th last, at 16 Queensberry Place, was a brilliant success. About a hundred people were present. Music and dancing proved a special attraction to the younger set, and the gay and colourful crowd spent a happy time until midnight. The success of the party is another sign of the growing popularity of the Quest Club and of the need which it fills.

UNITED PRAYER

Writing to me recently, one of the patients whose name is on our list for absent healing said: "I am satisfied that my health has improved, and I believe that this improvement has come through your Society."

Further on in his letter he has some interesting comments on our work which are worth considering. "I think," he writes, "the idea of uniting together in prayer at a stated definite time of the day and week is very fine. It is a great aid to one's spirituality, for one is alone in his home; a great aid to the imaginative faculty which assists us to unite together mentally and spiritually as an invisible body or church for the purpose of healing. The united effort of the people separated by distance as if we were gathered in one place by these means."

There we have the utterance of one who has experienced the power emanating from our Groups. It expresses the vision of one who sees beyond the walls of the room in which he sits and is able to realise that unity of spirit which makes patients, sitters, and guides one. In itself, it is an inspiring and helpful thought, and I hope all our friends will be able to realise it.

Particulars of our absent healing work can be obtained from the writer of these notes at this office.

FAITH

The practical man is apt to consider Faith in much the same manner as the schoolboy who defined it as "believing what you know isn't true"—a definition which is neither witty nor correct.

"Faith," said the writer to the Hebrews, "is the substance of things hoped for, the evidence of things not seen," a definition which is peculiarly applicable to Spiritualism, for the Spiritualist claims that psychic phenomena give "evidence of things not seen" and indicate the "substance of things hoped for." Indeed, there is deep significance in the words "substance of things hoped for," revealing as they do that, although we may not possess them, they exist, if not in form, yet in substance.

If Faith be regarded merely as belief, then our whole life is based upon it. Business is run on credit—that is, the belief that the other fellow will pay for the goods with which he has been supplied. Every day furnishes us with evidence of the exercise of Faith. In fact, without it, no full life can be lived; no state could exist upon a basis where definite proof of every quality of mind and ability to pay was demanded at every turn. That we may be deceived does not invalidate our Faith; we still go on believing and acting in Faith. After all, who is so annoying as the ultra-suspicious who mistrust everybody! Next to Love, Faith is the mightiest thing in the world.

W. H. EVANS.

British College of Psychic Science, Ltd.

15 QUEEN'S GATE, LONDON, S.W.7.

(Telephone: WESTERN 3981)

Hon. Principal: Mrs. CHAMPION DE CRESPIGNY
Secretary: Mrs. M. HANKEY**LECTURE**

(VISITORS 1/-)

Wednesday, January 23rd, at 8.15 p.m.

Rev. C. DRAYTON THOMAS

"Recent Experiments with Mrs. Osborne Leonard."

GROUP CLAIRVOYANCE(Limited to ten sitters. Seats must be booked. Members, 2/6;
Non-Members, 4/-)

Friday, January 18th, at 5 p.m. ... Mr. T. AUSTIN

Friday, January 25th, at 5 p.m. Miss LILY THOMAS

Write for Syllabus

**SPIRITUALIST COMMUNITY
GROTRIAN HALL**

115 WIGMORE STREET, W.1.

President: HANNEN SWAFFER. Chairman and Leader: Mrs. St. Clair Stobart. Hon. Treasurer: H. B. SIMPSON.
Secretary: Miss F. V. GREGORY, M.B.E. Telephone: 6814 WELBECK**SUNDAY, JANUARY 20th, 1935**

11 a.m.—Mr. Harold Carpenter Clairvoyante: Mrs. Helen Spiers.

6.30—Mr. Graham Moffat Clairvoyante: Mrs. Hirst

Sunday, January 27th, at 11 a.m. ... Mrs. ERNEST HUNT
Clairvoyante: Mrs. Evelyn ThomasSunday, January 27th, at 6.30 p.m. ... Mr. SHAW DESMOND
Clairvoyante: Mrs. Helen Spiers

Silver Collection on entry.

OPEN MEETINGSMondays, 6.30 p.m. Wednesdays, 12.30 p.m.
Organ Recital, Address, Questions Answered and Clairvoyance. Admission Free.

Monday, Jan. 21st—Speaker: Mr. Ernest Hunt

Clairvoyant: Mr. R. E. Cockersell

Wednesday, Jan. 23rd—Speaker: Mrs. Muirson Blake

Clairvoyant: Mr. Thomas Wyatt

Monday.

WEEKDAY ACTIVITIES

2.30—4 p.m. Mrs. Livingstone, by appointment.

2.30 p.m.—Mrs. Bird's Ladies' Healing Circle. For appointments write to Mrs. Moysey (Hon. Secretary).

3—4 p.m.—Mrs. St. Clair Stobart welcomes inquirers.

6.30 p.m.—Open Meeting in the Grotrian Hall.

6 p.m.—Mrs. Bird's Ladies' Healing Circle. For appointments write to Miss Robertson (Hon. Secretary).

8 p.m.—Mr. Hendry's class for development of the healing faculty.

Tuesday. Mrs. Livingstone, by appointment.

2 p.m.—Mrs. Gray's Private Healing Treatment. For particulars write to Mrs. Gray.

Wednesday. 12.30—1.30 p.m.—Open Meeting in Grotrian Hall.

3—4 p.m.—Mrs. St. Clair Stobart welcomes inquirers.

Thursday. Miss Lily Thomas, by appointment.

7 p.m.—Mrs. Bird's Mixed Healing Circle. For appointments write to Miss Michell (Hon. Secretary).

Friday. 3—4 p.m.—Mrs. St. Clair Stobart welcomes inquirers.

WEDNESDAY CIRCLES (limited to eight sitters)

Members, 3s.; Non-Members, 4s.

Jan. 23rd. 2.30. Mrs. Fillmore. 6.30. Mrs. Evelyn Thomas

Jan. 30th. 2.30. Mrs. Livingstone. 6.30. Miss Lily Thomas

Private Sitzings by Appointment.

INSTRUCTIONAL COURSE.

A Series of Graduated Studies in Spiritualism, Twelve Classes held by Miss Eddison and Dr. A. E. Neale, on Fridays at 6.30 p.m.

Monday, January 21st at 8.30 p.m.—Mrs. Stella Hughes. Demonstration of Clairvoyance. Silver collection.

PSYCHIC BOOKSHOP AND LENDING LIBRARY OPEN DAILY
(Saturdays excepted) 11 a.m. to 6 p.m. Mon. and Wed. 11 a.m. to 8 p.m.ENLARGED
EDITION**SPIRITUAL SONGS**

for congregational singing and home circles. By M. A. St. Clair Stobart.

Words only, 1/-, with music, 2/6. Reduction for quantities.

Marylebone Spiritualist Association.

LIMITED BY GUARANTEE

SUNDAYS at 7 p.m. at

**QUEEN'S HALL
LANGHAM PLACE, W.1.**

Sun., Jan. 20th. Speaker: Mr. H. ERNEST HUNT

Clairvoyante: Mrs. STELLA HUGHES

Sun., Jan. 27th. Speaker: Miss LIND-AF-HAGEBY

Clairvoyante: Mrs. HIRST

For particulars of weekday activities at Headquarters,
Marylebone House, 42 Russell Square, W.C.1.

Apply Secretary: MUSEUM 0676

The London Spiritual Mission

13 PEMBROKE PLACE, BAYSWATER, W.2.

(Marriages Solemnized)

SUNDAY, January 20th.

11 a.m.—Mr. R. DIMSDALE STOCKER

6.30 p.m.—Mrs. CHAMPION de CRESPIGNY,

Address

Mrs. HELEN SPIERS. Clairvoyance.

WEDNESDAY, January 23rd, at 7.30 p.m.

Mrs. FRANCES WRIGHT. Clairvoyance.

Silver Collection

The House of Red Cloud.

Mrs.

**ESTELLE ROBERTS'
SUNDAY EVENING SERVICES**At THE VICTORIA HALL,
Bloomsbury Square, London, W.C.1.
(3 mins. Holborn Tube Station)

20th January, at 7 p.m.—

Mr. H. P. SHASTRI, D. Litt.

27th January—

TRANCE ADDRESS by RED CLOUD

ESTELLE ROBERTS gives Clairvoyance at all these Meetings

SILVER COLLECTION

Activities at the Wimbledon Centre17 Hillside, The Ridgway, Wimbledon
(Wimbledon 3031-32).

Tuesday, 22nd—Direct Voice Circle, 7.30 p.m.

For Members and Associates only

(No tickets issued for this meeting on the day).

The 'W. T. Stead' Bureau and Library

5 SMITH SQUARE, WESTMINSTER. Telephone: Vic. 0567.

Hon. Principal: MISS ESTELLE STEAD.

Hours: MONDAY to FRIDAY 11 a.m. to 6 p.m.

LECTURE.

Members 1/-; Visitors 1/6.

Tuesday January 22nd, at 8 p.m.—

"WHITEHAWK," through Mrs. Barkel

"The Brotherhood of Angels and Men."

CIRCLE OF CLAIRVOYANCE

Limited to 8. Members 3/-; Visitors 4/-.

Wednesday, Jan. 23rd, at 3 p.m., Mrs. Grace Cooke.

PUBLIC CLAIRVOYANCE.

Members 1/-; Visitors 1/6.

Tuesday, January 29th, at 8 p.m., Miss Lily Thomas.

HEALING.Mondays, 2 to 4.30 p.m. Wednesdays, 5 to 7 p.m.,
Mrs. Cannock.**OPENING TRAINING CIRCLE.**Tuesdays, 3 p.m. Conducted by Mrs. Campbell.
For particulars of further activities write for Syllabus.

SPHERES AND PROGRESSION

By W. H. EVANS

THE other evening, when talking with a friend in the library of the L.S.A., he said to me: "What is your idea of spheres? Do you think of them as separate zones, or merely as states or conditions of mind?"

This question is very interesting, for it brings out some of those misconceptions which are so common amongst Spiritualists. Personally, I think the terms "sphere" and "plane" are more in the nature of verbal conveniences than descriptive of fact.

If there be, as I conceive, but one substance, there is only one plane—if the term is permissible—but the degrees of manifestation of that substance may be infinite. Therefore, when a spirit says: "I am in such and such a sphere," he is merely saying: "I have reached a certain state of development in which I have become aware of a certain degree of substance." In their endeavour to convey to us some idea of their state of life, spirit-people have to use the terms appropriate to our present conditions—hence we are apt to think in terms of space, distance, etc., rather than in terms of state or consciousness.

It is common to hear the comment, "Such and such a spirit is now a long way from the earth," the idea conveyed being that of distance, as though he is many miles away. In fact, our ideas of progress are conditioned by our present reactions to space and time. We speak of a "long time" in much the same manner as a "long way off." It is distant. In our minds the past can be present—that is, we can recall it and view it as a present event, even though it happened in actuality many years ago. Thus, when we are told that a spirit is a long way from earth, what is meant is that he has advanced (note the compulsion to use a term meaning *distance*) to a higher degree of consciousness in which he is no longer aware of the grosser degrees of material substances. This does not mean that he is a long way off—in the sense of distance; he may, spatially speaking, be still on earth, but unaware of its grosser elements, being conscious only of its finer aspects. These, because they are beyond our sensory perceptions, are, to us, non-existent. Hence, while distance as concerns the outer manifestations of Being still exists, "here and there,"

"now and then," have other meanings than those we usually assign to them; there are corresponding states of consciousness which these terms very inadequately convey.

It is possible, then, for one to realise, even in the flesh, the highest states of consciousness, though the ability to convey such must depend upon the fineness of the mechanism at the disposal of the one who experiences such states. What the Mystic has to do is to devise a language which corresponds to the mental states he experiences and so descriptive of those states that others with like experiences can understand his utterance.

Questions of space and time (which I touched upon in my replies to some questions on this point in *LIGHT*, December 27th, p. 804), are really matters pertaining to degrees of spiritual development. "First, second, and third spheres" are merely indications of state, not positions in space of the individual. If there be, as I postulate, One Substance with infinite degrees of manifestation, all these degrees can exist in a pin-point of space, and an individual in any part of the universe can experience them all.

This means that the earth is really a spirit-world, a manifestation of primordial substance which we, in our ignorance, are apt to regard as coarse or fine, when really it is the substance and form which is taken by the thought of the Original Thinker—God. After all, to use a Pauline phrase, we are only "imitators of God," and our imitations—which often are but caricatures of the Divine Thought—are in accordance with our degree of spiritual development.

Degrees of consciousness have the corresponding substances in which they can be expressed. Hence, the higher the development of any being, the wider will be his range of power and activity. It is a literal truth that we are companioned by the Angels of Heaven, but at present our eyes are holden and we do not see.

The practical issue of this philosophy is that we can progress here to the highest conditions of consciousness. We may find it difficult to express our experiences—probably the practical people will call us mad, but their sanity is often but the babbling of fools—so one need not mind.

CREMATION

A PLEA FOR THOUGHTFUL CONSIDERATION.

"However precious the body may be during lifetime, death reduces it to 'ashes to ashes, dust to dust.' It is the soul of man that survives, and far from opposing that belief, cremation serves to emphasise that faith is one in spiritual realities, and not in man's temporary physical garment."

CREMATION is superseding burial in all large centres of population, mainly on sanitary and economic grounds. CREMATION SAFEGUARDS THE LIVING and provides for the disposal of our earthly remains with reverence, simplicity, purity and economy.

There are no class or religious distinctions and the entire ceremony takes place under cover, thus obviating the dangers and discomforts of grave-side funerals. Well-appointed Chapels containing fine organs are available to all denominations.

The Garden of Rest affords a return to Mother Earth in the simplest manner, amid beautiful surroundings.

Twenty-six CREMATORIA established in Great Britain, including the well-known "Garden of Rest" at Golder's Green. All open to visitors at stated times.

A descriptive brochure of nearest Crematorium and particulars of membership (Life sub. £5 5s.) which includes free cremation at death, forwarded on application to

THE CREMATION SOCIETY

23 NOTTINGHAM PLACE, LONDON, W.1.

Telephone: Welbeck 4168.

The Edinburgh Psychic College and Library.

30 HERIOT ROW, EDINBURGH, 3.

Affiliated with B.P.C.S., London

Syllabus on application. Visitors welcome.

THE ANCIENT & MYSTICAL ORDER ROSAE CRUCI

THE ROSICRUCIAN ORDER

For ages the Rosicrucians have been the possessors of a secret system of psychic instruction for the development of the faculties of the Inner Self. This system was taught in the mystic, arcane schools of the Magi in Egypt and in India and was passed on to their successors—the AMORC of the Great White Brotherhood—which is part of the one and only Rosicrucian Order that is truly international. Sincere seekers who wish to unite with the Order and study its principles should address by letter:—

RAYMUND ANDREA, 41 Berkeley Road, Bishopston, Bristol.

A FREE GIFT OF WRINKERAD

We will send you a free box of "Wrinkerad" because we are confident it will remove your wrinkles and all face lines. Send us 3d. stamps to cover postage.

Chemical Units, 69 Newman Street, London, W.1.

**X PUBLISHED 13 YEARS AGO
STILL SELLING STEADILY X**

WINIFRED GRAHAM'S

moving and significant book

My Letters from Heaven

Eveleen Myers, wife of the late F. W. H. Myers, writes of "My Letters from Heaven."

"It is so profoundly absorbing, I could not put it down, but read it into the night. There is something to me so arresting, wonderful and unusual in the thoughts. It must help and comfort thousands. I am sending copies to people in great sorrow. This book both rested and refreshed me."

A NEW AND REVISED EDITION. 3/6

HUTCHINSON

Recommended to readers of "LIGHT"

Experiences with Mediums

by

J. ARTHUR HILL

This book gives verbatim records of sittings with various Mediums, but chiefly with a North-country psychic who was hardly a professional Medium. The writer began his investigations in a sceptical frame of mind, but, in the course of years, he was driven to alter his views and accept the Spiritualist explanation.

"Those who believe in the survival of personality after death will derive much comfort from this sane and unpretentious volume. And even the sceptic will welcome the problems which it supplies."—*Daily Telegraph*.

"There are many remarkable things described here, and the reader, whether a believer in spiritualism or not, cannot but be impressed."—*Aberdeen Press*.

"The result is a very well written, eminently reasonable and thoughtful work."—*Two Worlds*.

This carefully-written book of psychical research is by a life-long friend of Sir Oliver Lodge, who summarises the conclusions of thirty years of investigation.

7/6 NETT

RIDER & CO.

Paternoster House, London, E.C.4

THE SURVIVAL LEAGUE LTD.

"We Go On"

THE SHAW DESMOND SCIENCE
AND SURVIVAL LECTURES,
CAXTON HALL, VICTORIA STREET, S.W.

Friday, January 18th, 1935, at 8 p.m.

J. ARTHUR FINDLAY, Esq.

Author of "On the Edge of the Etheric," etc.

Subject—"What We Know About Life After Death"

Chairman: W. R. Bradbrook, Esq.

Friday, January 25th, at 8 p.m.

Miss GERALDINE CUMMINS

Friday, February 1st, at 8 p.m.

J. B. McINDOE, Esq., President S.N.U.

Friday, February 8th, at 8 p.m.

Mrs. CHAMPION de CRESPIGNY

Friday, February 15th, at 8 p.m.

"RED CLOUD." Trance Address through the
Mediumship of Mrs. ESTELLE ROBERTS

QUESTIONS ANSWERED. Silver Collection. ALL WELCOME.
Few reserved seats at 1/- each, obtainable from the Organising
Secretary, STEPHEN FOSTER, 85 Lancaster Gate, W.2.

Telephone: PADdington 2312

PSYCHIC DEVELOPMENT

Let us teach you to unfold your latent psychic powers

The Psychosensic Correspondence system is meeting with world-wide success. Why should not YOU benefit by it also? YOU possess inherent powers, why not cultivate them at home. We are constantly receiving letters such as these:—

200 A. "Am pleased to report I have jumped ahead with my psychic development since taking up your course."

1044 B. "Your course has helped me wonderfully, and I am developing my psychic powers well. I am more than thankful to you for the wonderful help the course has been to me."

Send 1½d. stamp for full particulars of the course to the Secretary.

Mrs. ANNIE BRITAIN

attends daily for Private Sittings by appointment.

Also Group Seances every Wednesday at 3.30 p.m.

Limited to 8 sitters, 5/- (must be booked in advance).

Developing class (Mr. and Mrs. Britain), Tuesdays at 7 p.m., 2/6.

THE PSYCHOSENSIC INSTITUTE,

28 St. Stephen's Road, Bayswater, London, W.2.

Phone—Bayswater 2790.

WIGMORE PSYCHIC CENTRE

Grotrian Hall (Studio No. 3)

115 Wigmore Street, London, W.1. (Telephone: Welbeck 7382.)

Demonstrator and Instructor: HORACE LEAF.

Private Interviews Daily.—10.30 a.m.—5.30 p.m., or by appointment.
Tuesdays, 8—Open Developing Circle, 2/-. Wednesdays, 3 p.m.—Psychometry, 2/-. Every Friday, 3 p.m.—Clairvoyance Seance (Trance), 3/6.

Psycho-therapeutics. Psychic Development Postal Course.

For particulars apply Hon. Secretary:—Miss C. GUILLOT.

'Phone: ARChway 3996

Great Metropolitan Spiritualist Association Ltd.
WORTLEY HALL, Seven Sisters Road, Finsbury Park, N.4.
Sunday, January 20th, at 11 a.m. and 6.30 p.m.

MOON TRAIL SPEAKS

Clairvoyance: Mrs. Francis Wright.

BURSTOW MANOR, HORLEY, SURREY

offers hospitality and retreat to those seeking
healing and rest.

Treatment by Spiritual Healing with diagnosis is available.

Leader: MRS. GRACE COOKE

Phone: Smallfield 33.

Apply Secretary

Classified Advertisements.

Advertisements in **LIGHT** reach a large and growing circle of readers who cannot be reached through any other psychic journal; and results are almost invariably excellent.

Prepaid Rates for small classified advertisements—24 words, 2/-, minimum 2/-; every additional 6 words, 4d. Box number, 6d. extra.

Send with remittance to Advertisement Manager, **LIGHT**, 16 Queensberry Place, London, S.W.7. Telephone: Kensington 3292-3 (Advertisements given over the 'phone must be verified in writing).

CHURCH MEETINGS

NATIONAL SPIRITUALIST CHURCH, 16 Bath Road, Bournemouth. Resident Minister, Mr. F. T. Blake. Sunday Services at 11 and 6.30. Tuesday at 8, Phenomena; Thursday at 3, Phenomena. At 8, Educative lecture and discussion. Friday at 6, Healing. Guild attends to give treatment to sufferers.

HEALING

C. S. COLLEN-SMITH, N.D., D.O., F.B.C.P., M.N.-T.P.S. Psychic healing, Psychotherapy, Mental and Nervous disorders, morbid fears, etc. Also children. Available for Spiritualist Propaganda Meetings, Lectures, etc. 27 Manchester Street, W.1. (Welbeck 9449).

TH. N. VAN DER LYN, O.K.H.G. (Metaphysician), 13 Norland Square, Holland Park, London, W.11. Spiritual Healing, Psycho-Analysis, Suggestive Therapy. Minor ailments often cured instantaneously. Write for appointment, or phone Park 3749. Hours 1—5 p.m.]

WIMBLEDON. Healing, private and public, with X-Ray-sight diagnosis; manipulative and other cases. Private appointments. Apply Mr. or Mrs. Hurst, 12 Newton Road. Public Healing at "Purple Cross" Circle, Mondays, Thursdays, 2.30 to 5 or from 7.30, 25 Worple Road, 1st floor, room 7.

BERTHA ORTON, M.B.B.A. (Late O.V.J.I.) Biotherapeutic Practitioner. Spiritual Healing. Astrological Health Analysis. Colour-Ray Treatment. Consultations by appointment only. Hours, 10 a.m. to 6 p.m. Experienced speaker on various subjects, including—Survival, World Peace, Colour-Ray Healing. 24 Park Crescent, London, W.1. Welbeck 3528.

Lady from Auckland, New Zealand, with long experience in Magnetic and Spiritual Healing. Suffering quickly relieved. Consultations free. Appointments by letter. Mrs. Scott, 69 Holland Road, Kensington, W.14.

LONDON & COUNTRY HOTELS, etc.

LONDON.
QUEEN'S GATE (6 minutes from L.S.A. and Quest Club). Large newly-decorated and charmingly furnished service bed-sitting rooms and suites. Rooms from £1. 1. 0. Suites from £3. 3. 0. Meals if required. Also Bed, Breakfast and Bath, 7/6 nightly. Mrs. Nelson (Member L.S.A.) 1 Queen's Gate Terrace, S.W.7. Western 4795.

SUSSEX.

"**YOUR SPIRITUAL HOME.**" All Bedrooms hot and cold water, electric light, gas fires, pure, varied, generous diet. Write for tariff—Mr. and Mrs. Massingham, 16 and 17 Norfolk Terrace, Brighton. (24)

EASTBOURNE. Private Hotel. Warm. 2 minutes sea and Devonshire Park. Central. Every comfort. Highly recommended to Spiritualists. Progressive society. Veg. diet if desired. Bradshaw, 10 Blackwater Road, Tel. 1111.

ESSEX.

HOME OF REST FOR ELDERLY FOLK. Suitable married couple or two friends seeking comfort and attention without cares of housekeeping. Private sitting room if desired. Congenial surroundings with homely people. Sister "Tile Kiln," Earls Colne.

WORTHING.

SAN REMO, 165 Brighton Road. A Guest House of refinement, in ideal position facing sea and lawns. Every comfort. Gas fires. Mrs. Andrews. Tel: Worthing 3166.

TORQUAY.

SUNNYMEAD GUEST HOUSE, Meadfoot Cross. Modern, well-furnished. Hot and Cold all rooms. South aspect. Excellent ample cuisine. Near Strand, Meadfoot Beach and Lincombe Woods. Winter terms—2 guineas weekly. Proprietor, W. A. Foster.

BEDFORD.

St. Mary's Abbey Hotel, housed in **BEDFORD'S** famous historic mediaeval Abbey. A home of charm, fascination and comfort, pervaded by a remarkable atmosphere of peace and calm—**Old English Fare of Quality**—strictly moderate daily and residential charges. *Send for interesting leaflet.*

SCHOOLS.

HILL PLACE SCHOOL, CRAWLEY, SUSSEX. A first-class Preparatory for Boys (6-14 years). Term begins 21st January. Vacancy. Healthy position, lovely playing fields. Modern and individual methods of instruction. Health, character, career. Highest references. Strictly moderate fees. Bursary available. Prospectus—Headmaster, T. V. Owen, A.C.P. (Wellington College).

MISCELLANEOUS

ARE YOU QUITE SATISFIED WITH YOUR HAIRDRESSER? If not—come and see Mr. Boiteux, coiffeur de Paris, 126 New Bond Street, London, W.1., who will put you in the hands of the right expert whether you require permanent waving any system, water waving, hair tinting, etc. *Prices Very Moderate—Free Advice.* Telephone 5517 Mayfair.

Four large Unfurnished Rooms To Let. Own bathroom, geyser, etc. Electric light. Rent moderate. Members L.S.A. Mrs. White, 5 Granard Road, Wandsworth Common, S.W.12.

IF YOU WANT TO SAVE MONEY why not write to me? I will show you how to buy *everything* at wholesale prices. Box No. 265. c/o "LIGHT."

BOOKS YOU SHOULD READ

A FEW SUGGESTIONS

My Philosophy—Sir Oliver Lodge ...	21/6
The Rock of Truth—J. Arthur Findlay ...	5/6
On the Edge of the Etheric—J. Arthur Findlay ...	4/-
The Supernormal—G. C. Barnard ...	8/-
Ahmed's Daughter (Novel)—Horace Leaf ...	6/6
Proof—Rev. V. G. Duncan ...	5/6
Deep in the Forest (Novel)—A. F. Webling ...	8/-
An Outline of the Great Law—H. Ernest Hunt ...	2/9
Gateway of Intuition—H. Ernest Hunt ...	2/9
The Trail—Olive C. B. Pixley (Paper) ...	2/2
The Trail—Olive C. B. Pixley (Cloth) ...	3/9
This World and Beyond—Mrs. Champion De Crespigny ...	8/-
The Unbroken Melody of Life—John Galloway Findlay ...	3/9

The Cleophas Scripts by Geraldine Cummins :	
1. The Scripts of Cleophas ...	13/-
2. Paul in Athens (cheap Edition) ...	5/6
3. The Great Days of Ephesus ...	8/-
The Road to Immortality—Geraldine Cummins ...	6/6
We Do Not Die—Shaw Desmond ...	9/-
The Candle of the Lord—W. H. Evans ...	3/10
Life Beyond Death—with Evidence—Rev. C. Drayton Thomas ...	4/-
Man's Survival After Death—Rev. C. L. Tweedale. ...	11/-
The "Controls" of Stainton Moses—A. W. Trethewy ...	3/-
Life and Work in the Spiritual Body—W. S. Montgomery-Smith ...	3/9
Death's Door Ajar—J.V.H. ...	5/4

WORKS BY STAINTON MOSES

Spirit Teachings (Tenth Edition) ...	6/6
Pearls of Great Price (Selected Passages from "Spirit Teachings") ...	7d.

More Spirit Teachings ...	1/8
Stainton Moses (His Life and Work) ...	1½d.
The Mission of Malachi through Stainton Moses ...	2½d.

THE L.S.A. BOOKLETS

1. Human Survival and Its Implications—Helen A. Dallas.
2. The Mental Phenomena of Spiritualism—Rev. C. Drayton Thomas.
3. The Physical Phenomena of Spiritualism—Stanley De Brath.

Listening in—Olive C. B. Pixley ... 1/1

(1/2 each—5/6 the set of five)

4. The Psychic Faculties and Their Development—Helen MacGregor and Margaret V. Underhill.
5. Demonstrated Survival: Its Influence on Science, Philosophy and Religion—Sir Oliver Lodge.

Objections to Spiritualism Answered—Helen A. Dallas ... 1/3

Cash with order to **L.S.A. PUBLICATIONS Ltd.**, 16 QUEENSBERRY PLACE, LONDON, S.W.7. All prices include postage.